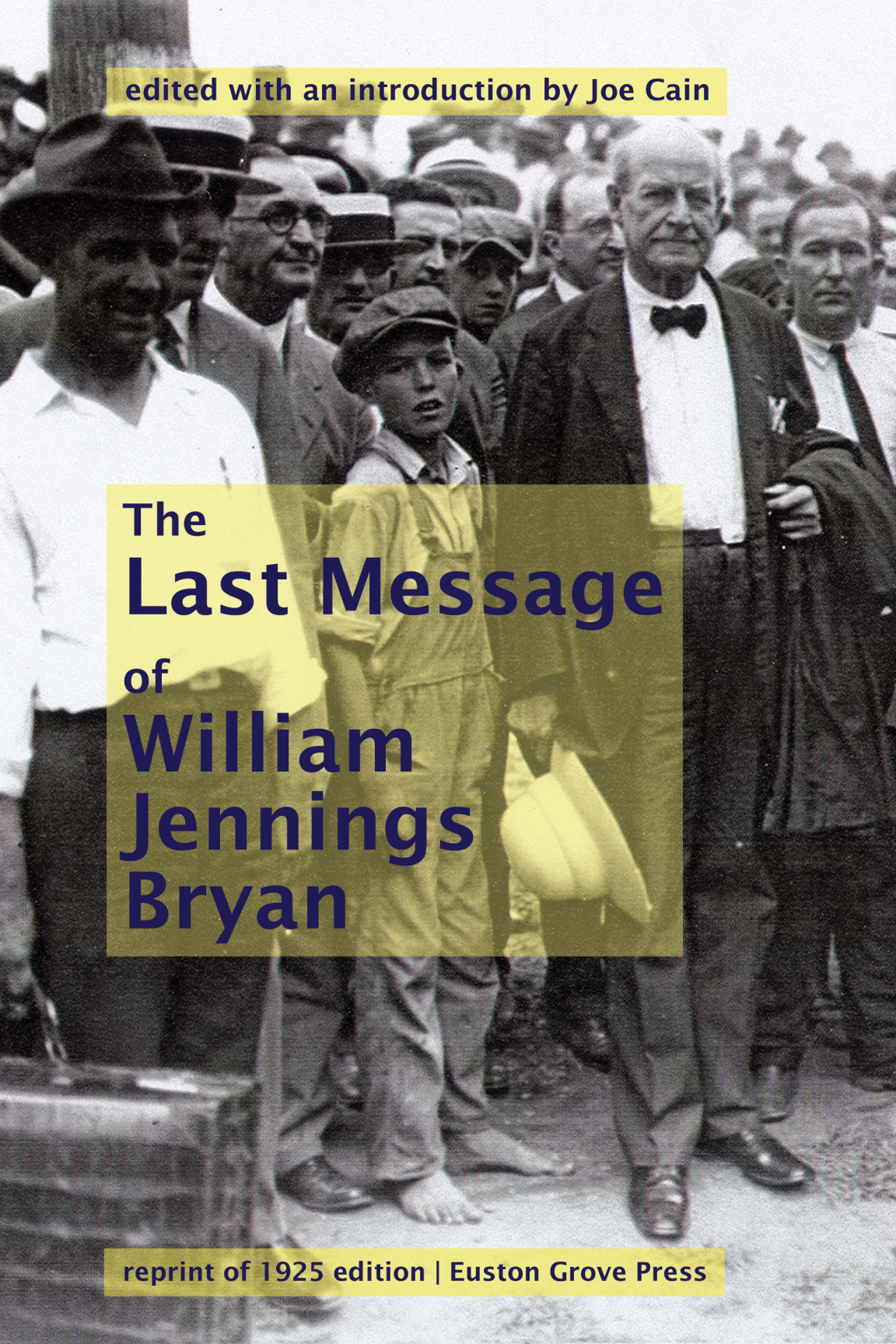

edited with an introduction by Joe Cain

The Last Message of William Jennings Bryan

reprint of 1925 edition | Euston Grove Press

William Jennings Bryan's *Last Message*

William Jennings Bryan
A final photograph, 1925

William Jennings Bryan's *Last Message*

a reprint of his famous closing arguments for the 1925 Scopes Monkey Trial, undelivered and posthumously published

Edited, with an introduction, by Joe Cain

Euston Grove Press, London

First published in 1925:
The Last Message of William Jennings Bryan
(New York: Fleming H. Revel Company).

Reprinted in 2009:
Cain, Joe (ed.). 2009. *William Jennings Bryan's Last Message: a reprint of his famous closing arguments for the 1925 Scopes Monkey Trial, undelivered and posthumously published.*

Euston Grove Press
20 Elderwood Place
London SE27 0HL United Kingdom
www.EustonGrove.com

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ISBN 978-1-906267-16-2

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library.

front cover: William Jennings Bryan arrival at rail station, Dayton, in 1925 at start of the Scopes Trial.

back cover and frontispiece: one of the last photographs of William Jennings Bryan.

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Editor's Introduction

Joe Cain
Historian of Biology, University College London

Bryan's closing argument was designed to serve three purposes. First, it summarised the legal case for the prosecution. No surprise. Also, no surprise was the fact it repeated many themes Bryan had presented before. This was intended as something of a stump speech, delivered to the world via newspapers and, importantly, radio. After all, Bryan was a brilliant campaigner, and this was part of a campaign.

Bryan's third purpose was new. His closing argument laid the ground work for a change of tactics in later campaigning. "True" science and religion did not conflict, he wrote. In fact, people owed much to science. Think of medicine, steam, and the tractor. Religion wasn't hostile to such developments. But science had overreached itself; become too big for its britches. In pretending to know everything and to command cultural dominance, science had become lost in its own hubris. Science is not a teacher of morals, Bryan wanted to stress. It did not deserve the priority it had come to insist upon. As he frequently said, people needed to care more for the 'rock of

ages' than the 'age of rocks'. This criticism of science was not new to Bryan's closing argument, but he started emphasising it more than he had done before. There was a reason for this subtle change.

Bryan was attempting to shift models for the relationship between science and religion: from "conflict" to "separate spheres". In effect, he was positioning himself to move his flock away from attacking science and towards a return to the church. Bryan was well aware of the circus atmosphere in "Monkey Town," as Dayton had been called. He also was aware of the frenzy developing among supporters of his campaign. While Bryan wanted change, he did not want war. His flock was being readied for a claim of victory over the hubris of scientists, then a call to return home. Back to the pews. Back to the *Bible*. Back to engaging theological Modernists in American Protestantism. It's easy to forget Bryan's doctrinal goals had priority in his anti-science, anti-elitist campaign. His closing argument was intended as the first step in the next phase of his campaign.

Bryan's death prevented further elaboration. "What-if" questions have no place in genuine history. We'll never know if this line might have developed in a meaningful way, or if Bryan would have succeeded in calming his flock and focusing their attention back on Modernism within the church. We are left with that intriguing possibility.

For me, Bryan's *Last Message* gives reason for hope. I have no personal sympathy for Bryan's campaign, and I find innumerable errors in his arguments about evolution. Still, I feel there's something virtuous in Bryan that deserves serious reflection. Is science too big for its britches? Is the cultural authority demanded by science and Modernism in line with their capacity to deliver? Can they be creative without also destroying? Even though I would answer these questions differently from Bryan, I understand him as someone demand-

ing others justify the high cultural position their seek to hold. At the very least, Bryan's *Last Message* gives us a glimpse into a more complex person and a more fully rounded campaign than is often remembered for Bryan. *Inherit the Wind*'s Matthew Brady, William Jennings Bryan was not.

Further Reading

Some exceptional work on Bryan and the Scopes Trial is available. These three well balanced historical studies are essential starting points for any serious interest of the period and its issues.

Larson, Edward. 1997. *Summer for the Gods: The Scopes Trial and America's Continuing Debate over Science and Religion* (Cambridge, MA: Harvard University Press).

Numbers, Ronald. 1992. *The Creationists: The Evolution of Scientific Creationism* (New York: Knopf).

Ruse, Michael. 1992. *The Evolution-Creation Struggle* (Cambridge, MA: Harvard University Press).

On Bryan, the recent biography offers a fine overview of his life.

Kazin, Michael. 2006. *A Godly Hero: The Life of William Jennings Bryan* (New York: Knopf).

Transcripts of the Scopes Trial offer much insight events at Dayton.

Rhea County Historical Society. 1925. *The world's most famous court trial: Tennessee evolution case: a complete stenographic report of the famous court test case of the Tennessee anti-evolution act.* (Cincinnati, OH: National Book Company).

Publication history

This text of Bryan's last message, and other text in this book first appeared in 1925, published by the Fleming H. Revell Company (New York, Chicago, London, Edinburgh). Milton's introduction provides a clear narrative connecting the 1925 text to Mr Bryan.

Editorial conventions

[ ]	editorial interventions from Cain.
numbers in [ ]	page numbers in 1925 text. Where a page break occurs within a single word, it is here given after the word. Text before a number appears on previous page in original; text after a number appears on the page noted: e.g., x [2] y "x" is on page 1; "y" is on page 2
[sic: …]	error in the original, with suggested correction from Cain.
[nio]	material not in original. This page or section is an addition by Cain.

Several paragraphs are indented here but not on the 1925 original. These include the paragraph beginning "Evolution is a bloody business…" on page 61, and the paragraph beginning "The greatest danger menacing…" on page 65.

[5]

Note from Mrs Bryan

(Mrs.) Mary E. Bryan
Marymont, Coconut Grove, Florida

THIS last address of Mr. Bryan was written immediately after the close of the Dayton trial.

He had apparently relaxed from any strain under which he may have been working and appeared to be in the best of health and spirits. He was particularly pleased with the development of the theme.

I am glad to give my approval to this little book as it carries out his expressed wish that the speech should be given the widest possible publicity.

[7]

The Story of the *Last Message*

By George F. Milton
Editor, *The Chattanooga News*

HERE is the story of the undelivered address of the late William Jennings Bryan. It was Mr. Bryan's steady intention during the course of the trial of John Thomas Scopes in Dayton to participate in that trial only to the extent of making the final closing argument for the State.

He did not depart from his intention until there came the argument of the admissibility of the evidence of the defense experts. Whether or not he spoke then out of a desire to buttress the arguments of the State counsel for excluding this evidence, is not known, but Mr. Bryan did make a brief address on this issue.

He afterwards told friends that his arguments on the admissibility of the evidence had not duplicated in any point the themes upon which he intended to play in his closing address.

Mr. Bryan had been gathering authorities for some time to cite in this final speech. He had been storing up his strength for it. He had collected a great amount of material, but had not put it into written form, expecting to answer during its delivery points recently raised by the defense. [8]

The sudden demand of Clarence Darrow on Monday afternoon, July 20, that Mr. Bryan go on the witness stand as a defense witness, and the examination which ensued was so foreign to the case, and the questions and answers so shocking to the judge and the State lawyers that the case was brought to a sudden close the following morning without any final appeals by the lawyers on either side to the jury.

Consequently Mr. Bryan's great closing speech was left undelivered.

Mr. Bryan announced Tuesday afternoon that he would commit to writing his closing argument, and give it to the press for publication. He dictated it to his secretary, W. E. Thompson, Wednesday and Thursday, and the latter typed it before he left for Petersburg, Va., for a brief visit Thursday night.

On Friday, Mr. Bryan came to Chattanooga, and inquired of the writer for a printer for his speech. He was put in touch with the Chattanooga Printing Company, took his copy there, and remained in Chattanooga that day and was able to read the first proof sheets that evening.

Saturday morning Mr. Bryan and his wife motored to Winchester from Chattanooga and the great Commoner made a speech at Winchester Saturday afternoon at three o'clock.

Immediately after that he motored back to Chattanooga, where he was given the page proofs of the speech by the printer. He spent Saturday night in Chattanooga, and early Sunday motored to Dayton. Part of his time in Dayton was occupied in comparing the first and revised proofs. [9]

His Last Conversation

Sunday afternoon at three o'clock the writer received a long distance call from Dayton from Mr. Bryan, in connection with the dissemination of his speech. Mr. Bryan said that he had decided for it to be released for Sunday morning newspapers, at the end of the current week; and that he thought it quite likely that a large number of the country weeklies would wish to have the complete speech as a supplement to their issues, and inquired as to the practicability of this being done for them.

In this conversation, the last that Mr. Bryan had during his life, so far as can be ascertained, he expressed himself as being highly delighted at his reception at Winchester, and equally well pleased at the final form in which his speech had been put.

> "I feel that this is the mountain peak of my life's efforts," he told the writer. "I only regret that I did not have the opportunity to make it at the close of the trial.
>
> "I want you to study this speech. I think it answers all the arguments of the evolutionists. The evolutionists really are a menace to the faith and the morals of America. I am particularly hopeful that my speech will be printed in full and distributed all over the country."

The writer then asked Mr. Bryan about an offer which had been made to him by a New York syndicate to prepare a series of articles upon his position in the evolution controversy, these articles to be answers to a similar series to be written by Clarence Darrow.

Mr. Bryan declared that he had no intention [10] of accepting the offer. "I do not intend to do anything to add to the publicity of the views of such men," he said.

"My fight is not with the agnostics or the atheists. I am not engaged in a controversy with them. My fight is with the so-called 'modernists' of the Christian Church over a matter of Christian doctrine and belief, and in this battle I am not concerned with the views of agnostics or infidels."

Mr. Bryan then said that he would be in Chattanooga at eight o'clock Monday morning with his final proofs, and after a few minor corrections had been made by the printer, he would have them available for newspaper release, and would discuss the technique of that operation. Mr Bryan's death occurred within an hour of this conversation. His widow knew well his keen desires about his great undelivered oration and she asked the writer to superintend the final corrections in the proofs, and to handle the technical matter of its release for publication and its distribution by the various press services, which was done.

Penciled Corrections

There is upon my desk at the moment the first proof sheets of the speech. On all nine pages of the proof were corrections and interlineations, penciled by the hand of the great Commoner. With meticulous care he must have read this proof. At the end of the first galley sheet he carefully altered "godliness" into "godlessness." One of the typographical errors he has corrected, on practically every page of the proof has been [11] the word "guesses," set "guests" by the printer. Mr. Bryan had been referring to evolution as "millions of guesses strung together."

On another page of the proof the printer had set is one of the "weazel words" with which Mr. Bryan said the evolutionists were attacking the truth of the Bible, the word "practical," and he carefully made it "poetical" along with "symbolic" and "allegorical," adding that such words were to "suck the meaning out of the inspired record of man's creation."

The margins of nearly every page of the proof bear in bold pencil strokes "faith," "trust." In a discussion of a child there was margined this fine phrase, "A child into whom the mother has poured her life, and for whom the father has labored."

Another of his marginal corrections is of evolution, saying that "It obscures all beginnings in the mists of endless ages."

The Last Correction

The last correction on the proof is on almost the final phrase, making it read "with hearts full of gratitude to God."

Mr. Bryan's hope that what proved to be his final speech would gain a generous publication throughout the nation came to pass. The Associated Press and the United Press sent every word of the 15,000 words of the speech to all of their clients, while the International News Service used almost half of the text of the address. [12]

[13]

[Last Message]

William Jennings Bryan

A sudden decision of the defense to submit the case without argument and permit a verdict of guilty, prevented the delivery of the address. As it presents the issues involved and the reasons for the law prohibiting the teaching in public schools of any hypothesis that makes man a descendant of any lower form of life, it is here given as prepared by Mr. Bryan for delivery in court. [— note by Milton]

May It Please the Court,
and Gentlemen of the Jury:

Demosthenes, the greatest of ancient orators, in his "Oration on The Crown," the most famous of his speeches, began by supplicating the favor of all the gods and goddesses of Greece. If, in a case which involved only his own fame and fate, he felt justified in petitioning the heathen gods of his country, surely we, who deal with the momentous issues involved in this case, may well pray to the Ruler of the Universe for wisdom to guide us in the performance of our several parts in this historic trial. [14]

Let me, in the first place, congratulate our cause that circumstances have committed the trial to a community like this and entrusted the decision to a jury made up largely of the yeomanry of the State. The book in issue in this trial contains on its first page two pictures contrasting the disturbing noises of a great city with the calm serenity of the country. It is a tribute that rural life has fully earned.

I appreciate the sturdy honesty and independence of those who come into daily contact with the earth, who, living, near to nature, worship nature's God, and who, dealing with the myriad mysteries of earth and air, seek to learn from revelation about the Bible's wonder-working God. I admire the stern virtues, the vigilance and the patriotism of the class from which the jury is drawn, and am reminded of the lines of Scotland's immortal bard, which, changed but slightly, would describe your country's confidence in you:

> *"O Scotia, my dear, my native soil!*
> *For whom my warmest wish to Heav'n is sent,*
> *Long may thy hardy sons of rustic toil*
> *Be blest with health, and peace, and sweet content!*
> *And oh, may Heav'n their simple lives prevent*
> *From luxury's contagion, weak and vile! [15]*
> *Then, howe'er crowns and coronets be rent,*
> *A virtuous populace may rise the while,*
> *And stand, a wall of fire, around their much-loved isle."*

Let us now separate the issues from the misrepresentations, intentional or unintentional, that have obscured both the letter and the purpose of the law. This is not an interference with freedom of conscience. A teacher can think as he pleases and worship God as he likes, or refuse to worship God at all. He can believe in the Bible or discard it; he can accept Christ or reject Him. This law places no obligations or restraints upon him. And so with freedom of speech; he can, so long as he acts as an individual, say anything he likes on any subject. This law does not violate any rights guaranteed

by any constitution to any individual. It deals with the defendant, not as an individual, but as an employee, an official or public servant, paid by the State, and therefore under instructions from the State.

The right of the State to control the public schools is affirmed in the recent decision in the Oregon case, which declares that the State can direct what shall be taught and also forbid the teaching of anything "manifestly inimical to the public welfare." The above decision goes [16] even farther and declares that the parent not only has the right to guard the religious welfare of the child, but is in duty bound to guard it. That decision fits this case exactly. The State had a right to pass this law, and the law represents the determination of the parents to guard the religious welfare of their children.

The Statute Not Conceived in Bigotry

It need hardly be added that this law did not have its origin in bigotry. It is not trying to force any form of religion on anybody. The majority is not trying to establish a religion or to teach it — it is trying to protect itself from the effort of an insolent minority to force irreligion upon the children under the guise of teaching science. What right has a little irresponsible oligarchy of self-styled "intellectuals" to demand control of the schools of the United States, in which twenty-five millions of children are being educated at an annual expenditure of nearly two billion of dollars?

Christians must, in every State of the Union, build their own colleges in which to teach Christianity; it is only simple justice that atheists, agnostics and unbelievers should build their own colleges if they want to teach [17] their own religious views or attack the religious views of others.

The statute is brief and free from ambiguity. It prohibits the teaching, in the public schools, of "any theory that

denies the story of Divine creation as taught in the Bible, and teaches, instead, that man descended from a lower order of animals." The first sentence sets forth the purpose of those who passed the law. They forbid the teaching of any evolutionary theory that disputes the Bible record of man's creation and, to make sure that there shall be no misunderstanding, they place their own interpretations on their language and specifically forbid the teaching of any theory that makes man a descendant of any lower form of life.

Evidence Points to Defendant's Guilt

The evidence shows that defendant taught, in his own language as well as from a book outlining the theory, that man descended from lower forms of life. Howard Morgan's testimony gives us a definition of evolution that will become known throughout the world as this case is discussed. Howard, a 14-year-old boy, has translated the words of the teacher and the text-book into language that even a [18] child can understand. As he recollects it, the defendant said, "A little germ of one-cell organism was formed in the sea; this kept evolving until it got to be a pretty good-sized animal, then came on to be a land animal, and it kept evolving, and from this was man." There is no room for difference of opinion here, and there is no need of expert testimony. Here are the facts, corroborated by another student, Harry Shelton, and admitted to be true by counsel for the defense. Mr. White, Superintendent of Schools, testified to the use of Hunter's *Civic Biology*, and to the fact that the defendant not only admitted teaching evolution, but declared that he could not teach it without violating the law. Mr. Robinson, the chairman of the School Board, corroborated the testimony of Superintendent White in regard to the defendant's admissions and declaration. These are the facts; they are sufficient and undisputed. A verdict of guilty must follow.

But the importance of this case requires more. The facts and arguments presented to you must not only convince you of the justice of conviction in this case but, while not necessary to a verdict of guilty, they should convince you of the righteousness of the purpose of the people of the State in the enactment of [19] this law. The State must speak through you to the outside world and repel the aspersions cast by the counsel for the defense upon the intelligence and the enlightenment of the citizens of Tennessee. The people of this State have a high appreciation of the value of education. The State Constitution testifies to that in its demand that education shall be fostered and that science and literature shall be cherished. The continuing and increasing appropriations for public instruction furnish abundant proof that Tennessee places a just estimate upon the learning that is secured in its schools.

Religion and True Science Do Not Conflict

Religion is not hostile to learning; Christianity has been the greatest patron learning has ever had. But Christians know that "the fear of the Lord is the beginning of wisdom" now just as it has been in the past, and they therefore oppose the teaching of guesses that encourage godlessness among the students.

Neither does Tennessee undervalue the service rendered by science. The Christian men and women of Tennessee know how deeply mankind is indebted to science for benefits conferred by the discovery of the laws of [20] nature and by the designing of machinery for the utilization of these laws. Give science a fact and it is not only invincible, but it is of incalculable service to man. If one is entitled to draw from society in proportion to the service that he renders to society, who is able to estimate the reward earned by those who have given to us the use of steam, the use of electricity, and enabled us to utilize the weight of water that flows down the

mountainside? Who will estimate the value of the service rendered by those who invented the phonograph, the telephone, and the radio? Or, to come more closely to our home life, how shall we recompense those who gave us the sewing machine, the harvester, the threshing machine, the tractor, the automobile, and the method now employed in making artificial ice? The department of medicine also opens an unlimited field for invaluable service. Typhoid and yellow fever are not feared as they once were. Diphtheria and pneumonia have been robbed of some of their terrors, and a high place on the scroll of fame still awaits the discoverer of remedies for arthritis, cancer, tuberculosis and other dread diseases to which mankind is heir.

Christianity welcomes truth from whatever source it comes, and is not afraid that any real [21] truth from any source can interfere with the divine truth that comes by inspiration from God Himself. It is not scientific truth to which Christians object, for true science is classified knowledge, and nothing therefore can be scientific unless it is true.

Evolution Is Not Proven

Evolution is not truth; it is merely an hypothesis — it is millions of guesses strung together. It had not been proven in the days of Darwin — he expressed astonishment that with two or three million species it had been impossible to trace any species to any other species — it had not been proven in the days of Huxley, and it has not been proven up to today. It is less than four years ago that Prof. Bateson came all the way from London to Canada to tell the American scientists that every effort to trace one species to another had failed — every one. He said he still had faith in evolution, but had doubts about the origin of species. But of what value is evolution if it cannot explain the origin of species? While many scientists accept evolution as if it were a fact, they all admit,

when questioned, that no explanation has been found as to how one species developed into another. [22]

Darwin suggested two laws, sexual selection and natural selection. Sexual selection has been laughed out of the class room, and natural selection is being abandoned, and no new explanation is satisfactory even to scientists. Some of the more rash advocates of evolution are wont to say that evolution is as firmly established as the law of gravitation or the Copernican theory. The absurdity of such a claim is apparent when we remember that anyone can prove the law of gravitation by throwing a weight into the air, and that anyone can prove the roundness of the earth by going around it, while no one can prove evolution to be true in any way whatever.

Chemistry is an insurmountable obstacle in the path of evolution. It is one of the greatest of the sciences; it separates the atoms — isolates them and walks about them, so to speak. If there were in nature a progressive force, an eternal urge, Chemistry would find it. But it is not there. All of the ninety-two original elements are separate and distinct; they combine in fixed and permanent proportions. Water is H_2O, as it has been from the beginning. It was here before life appeared and has never changed; neither can it be shown that anything else has materially changed. [23]

There is no more reason to believe that man descended from some inferior animal than there is to believe that a stately mansion has descended from a small cottage. Resemblances are not proof—they simply put us on inquiry. As one fact, such as the absence of the accused from the scene of the murder, outweighs all the resemblances that a thousand witnesses could swear to, so the inability of science to trace any one of the millions of species to another species, outweighs all the resemblances upon which evolutionists rely to establish man's blood relationship with the brutes.

But while the wisest scientists cannot prove a pushing power, such as evolution is supposed to be, there is a lifting power that any child can understand. The plant lifts the mineral up into a higher world, and the animal lifts the plant up into a world still higher. So, it has been reasoned by analogy, man rises, not by a power within him, but only when drawn upward by a higher power. There is a spiritual gravitation that draws all souls toward heaven, just as surely as there is a physical force that draws all matter on the surface of the earth towards the earth's center. Christ is our drawing power; He said, "I, if I be lifted up from the earth, will draw all men unto me," and His [24] promise is being fulfilled daily all over the world.

It must be remembered that the law under consideration in this case does not prohibit the teaching of evolution up to the line that separates man from the lower forms of animal life. The law might well have gone farther than it does and prohibit the teaching of evolution in lower forms of life; the law is a very conservative statement of the people's opposition to an anti-Biblical hypothesis. The defendant was not content to teach what the law permitted; he, for reasons of his own, persisted in teaching that which was forbidden for reasons entirely satisfactory to the law-makers.

Misuse of the Term "Evolution"

Most of the people who believe in evolution do not know what evolution means. One of the science books taught in the Dayton High School has a chapter on *The Evolution of Machinery*. This is a very common misuse of the term. People speak -of the evolution of the telephone, the automobile, and the musical instrument. But these are merely illustrations of man's power to deal intelligently with inanimate matter; there is no growth from within in the development of machinery. [25]

Equally improper is the use of the word "evolution" to describe the growth of a plant from a seed, the growth of a chicken from an egg, or the development of any form of animal life from a single cell. All these give us a circle, not a change from one species to another.

Evolution — the evolution involved in this case, and the only evolution that is a matter of controversy anywhere — is the evolution taught by defendant, set forth in the books now prohibited by the new State law, and illustrated in the diagram printed on page 194 of Hunter's *Civic Biology*. The author estimates the number of species in the animal kingdom at five hundred and eighteen thousand nine hundred. These are divided into eighteen classes, and each class is indicated on the diagram by a circle, proportionate in size to the number of species in each class and attached by a stem to the trunk of the tree. It begins with Protozoa and ends with the mammals. Passing over the classes with which the average man is unfamiliar, let me call your attention to a few of the larger and better known groups. The insects are numbered at three hundred and sixty thousand, over two-thirds of the total number of species in the animal world. The fishes are [26] numbered at thirteen thousand, the amphibians at fourteen hundred, the reptiles at thirty-five hundred, and the birds at thirteen thousand, while thirty-five hundred mammals are crowded together in a little circle that is barely higher than the bird circle. No circle is reserved for man alone. He is, according to the diagram, shut up in the little circle entitled "Mammals," with thirty-four hundred and ninety-nine other species of mammals. Does it not seem a little unfair not to distinguish between man and lower forms of life? What shall we say of the intelligence, not to say religion, of those who are so particular to distinguish between fishes and reptiles and birds, but put a man with an immortal soul in the same circle with the wolf, the hyena and the skunk? What must be the impression made upon children by such a degradation of man?

In the preface of this book the author explains that it is for children, and adds that "the boy or girl of average ability upon admission to the secondary school is not a thinking individual." Whatever may be said in favor of teaching evolution to adults, it surely is not proper to teach it to children who are not yet able to think. [27]

Evolutionist "Proofs" Are Only Guesses.

The evolutionist does not undertake to tell us how Protozoa, moved by interior and resident forces, sent life up through all the various species, and cannot prove that there was actually any such compelling power at all. And yet, the school children are asked to accept their guesses and build a philosophy of life upon them. If it were not so serious a matter, one might be tempted to speculate upon the various degrees of relationship that, according to evolutionists, exist between man and other forms of life. It might require some very nice calculation to determine at what degree of relationship the killing of a relative ceases to be murder and the eating of one's kin ceases to be cannibalism.

But it is not a laughing matter when one considers that evolution not only offers no suggestions as to a Creator but tends to put the creative act so far away as to cast doubt upon creation itself. And, while it is shaking faith in God as a beginning, it is also creating doubt as to a heaven at the end of life. Evolutionists do not feel that it is incumbent upon them to show how life began or at what point in their long-drawn-out scheme of changing species [28] man became endowed with hope and promise of immortal life. God may be a matter of indifference to the evolutionists, and a life beyond may have no charm for them, but the mass of mankind will continue to worship their Creator and continue to find comfort in the promise of their Saviour that He has gone to prepare a place for them. Christ has made of death a narrow,

star-lit strip between the companionship of yesterday and the reunion of tomorrow; evolution strikes out the stars and deepens the gloom that enshrouds the tomb.

If the results of evolution were unimportant, one might require less proof in support of the hypothesis, but before accepting a new philosophy of life, built upon a materialistic foundation, we have reason to demand something more than guesses; "we may well suppose" is not a sufficient substitute for "Thus saith the Lord."

If you, your honor, and you, gentlemen of the jury, would have an understanding of the sentiment that lies back of the statute against the teaching of evolution, please consider the facts that I shall now present to you. First, as to the animals to which evolutionists would have us trace our ancestry. [29]

Darwin's "Family Tree"

The following is Darwin's family tree, as you will find it set forth on pages 180-181 of his *Descent of Man*:

> "The most ancient progenitors in the kingdom of Vertebrata, at which we are able to obtain an obscure glance, apparently consisted of a group of marine animals, resembling the larvae of existing ascidians. These animals probably gave rise to a group of fishes, as lowly organized as the lancelot; and from these the Ganoids, and other fishes like the Lepidosiren, must have been developed. From such fish a very small advance would carry us on to the amphibians. We have seen that birds and reptiles were once intimately connected together; and the Monotremata now connect mammals with reptiles in a slight degree. But no one can at present say by what line of descent the three higher and related classes, namely, mammals, birds, and reptiles, were derived from the two lower vertebrate classes, namely amphibians and fishes. In the class of mammals the steps are not

> difficult to conceive which led from the ancient Monotremata to the ancient Marsupials; and from these to the early progenitors of the placental mammals. We may thus ascent to the Lemuridae; and the interval is not very wide from these to the Simiadae. The Simiadae then branched off into two great stems, the New World and Old World monkeys; and from the latter, at a remote period, Man, the wonder and glory of the Universe, proceeded. Thus we have given to man a pedigree of prodigious [30] length, but not, it may be said, of noble quality." (Ed. 1874, Hurst).

Note the words implying uncertainty; "obscure glance," "apparently," "resembling," "must have been," "slight degree," and "conceive."

Darwin, on page 171 of the same book, tries to locate his first man — that is, the first man to come down out of the trees — in Africa. After leaving man in company with gorillas and chimpanzees, he says, "But it is useless to speculate on this subject." If he had only thought of this earlier, the world might have been spared much of the speculation that his brute hypothesis has excited.

On page 79 Darwin gives some fanciful reasons for believing that man is more likely to have descended from the chimpanzee than from the gorilla. His speculations are an excellent illustration of the effect that the evolutionary hypothesis has in cultivating the imagination. Prof. J. Arthur Thomson says that the "idea of evolution is the most potent thought economizing formula the world has yet known." It is more than that; it dispenses with thinking entirely and relies on the imagination.

On page 141 Darwin attempts to trace the [31] mind of man back to the mind of lower animals. On pages 113 and 114 he endeavors to trace man's moral nature back to the animals. It is all animal — animal — animal, with never a thought of God or of religion.

Evolution Shakes Faith in Holy Writ

Our first indictment against evolution is that it disputes the truth of the Bible account of man's creation and shakes faith in the Bible as the Word of God. This indictment we prove by comparing the processes described as evolutionary with the text of *Genesis*. It is [sic] not only contradicts the Mosaic record as to the beginning of human life, but it disputes the Bible doctrine of reproduction according to kind — the greatest scientific principle known.

Evolution Disputes the Bible's Vital Truth

Our second indictment is that the evolutionary hypothesis, carried to its logical conclusion, disputes every vital truth of the Bible. Its tendency, natural, if not inevitable, is to lead those who really accept it, first to agnosticism and then to atheism. Evolutionists attack the truth of the Bible, not openly at first, but by [32] using weazel-words like "poetical," "symbolical" and "allegorical" to suck the meaning out [of] the inspired record of man's creation.

We call as our first witness Charles Darwin. He began life a Christian. On page 39, Vol. I of the *Life and Letters of Charles Darwin*, by his son, Francis Darwin, he says, speaking of the period from 1828 to 1831, "I did not then in the least doubt the strict and literal truth of every word in the Bible." On page 412 of Vol. II of the same publication, he says, "When I was collecting facts for *The Origin* my belief in what is called a personal God was as firm as that of Dr. Pusey himself." It may be a surprise to your honor and to you, gentlemen of the jury, as it was to me, to learn that Darwin spent three years at Cambridge studying for the ministry.

This was Darwin as a young man, before he came under the influence of the doctrine that man came from a lower order of animals. The change wrought in his religious views will be found in a letter written to a German youth in 1879,

and printed on page 277 of Vol. I of the *Life and Letters* above referred to. The letter begins: "I am much engaged, an old man, and out of health, and I cannot spare time to answer your questions fully — nor indeed can [33] they be answered. - Science has nothing to do with Christ, except in so far as the habit of scientific research makes a man cautious in admitting evidence. For myself, I do not believe that there ever has been any revelation. As for a future life, every man must judge for himself between conflicting vague probabilities."

Note that "science has nothing to do with Christ, except in so far as the habit of scientific research makes a man cautious in admitting evidence." Stated plainly, that simply means that "the habit of scientific research" makes one cautious in accepting the only evidence that we have of Christ's existence, mission, teachings, crucifixion, and resurrection, namely the evidence found in the Bible. To make this interpretation of his words the only possible one, he adds, "For myself, I do not believe that there ever has been any revelation." In rejecting the Bible as a revelation from God, he rejects the Bible's conception of God and he rejects also the supernatural Christ of whom the Bible, and the Bible alone, tells. And, it will be observed, he refuses to express any opinion as to a future life. [34]

What His Hypothesis Did for Darwin

Now let us follow with his son's exposition of his father's views as they are given in extracts from a biography written in 1876. Here is Darwin's language as quoted by his son:

> "During these two years (October, 1838, to January, 1839) I was led to think much about religion. Whilst on board the *Beagle* I was quite orthodox and I remember being heartily laughed at by several of the officers (though themselves orthodox) for quoting the Bible as an unanswerable authority on some point of morality. When thus reflecting, I

> felt compelled to look for a First Cause, having an intelligent mind in some degree analogous to man; and I deserved to be called an atheist. This conclusion was strong in my mind about the time, as far as I can remember, when I wrote *The Origin of Species*; it is since that time that it has very gradually, with many fluctuations, become weaker. But then arises the doubt, can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions?
>
> "I cannot pretend to throw the least light on such abstruse problems. The mystery of the beginning of all things is insoluble by us; and I for one must be content to remain an agnostic."

When Darwin entered upon his scientific [35] career he was "quite orthodox and quoted the Bible as an unanswerable authority on some point of morality." Even when he wrote *The Origin of Species*, the thought of "a First Cause, having an intelligent mind in some degree analogous to man" was strong in his mind. It was after that time that "very gradually, with many fluctuations," his belief in God became weaker. He traces this decline for us and concludes by telling us that he cannot pretend to throw the least light on such abstruse problems — the religious problems above referred to. Then comes the flat statement that he "must be content to remain an agnostic"; and to make clear what he means by the word, agnostic, he says that "the mystery of the beginning of all things is insoluble by us" — not by him alone, but by everybody. Here we have the effect of evolution upon its most distinguished exponent; it led him from an orthodox Christian, believing every word of the Bible and in a personal God, down and down and down to helpless and hopeless agnosticism.

But there is one sentence upon which I reserved comment — it throws light upon his downward pathway. "Then arises

the doubt, can the mind of man which has, as I fully believe, been developed from a mind as low as [36] that possessed by the lowest animals, be trusted when it draws such grand conclusions?"

Here is the explanation; he drags man down to the brute level, and then, judging man by brute standards, he questions whether man's mind can be trusted to deal with God and immortality!

How can any teacher tell his students that evolution does not tend to destroy his religious faith? How can an honest teacher conceal from his students the effect of evolution upon Darwin himself? And is it not stranger still that preachers who advocate evolution never speak of Darwin's loss of faith, due to his belief in evolution? The parents of Tennessee have reason enough to fear the effect of evolution on the minds of their children. Belief in evolution cannot bring to those who hold such a belief any compensation for the loss of faith in God, trust in the Bible, and belief in the supernatural character of Christ. It is belief in evolution that has caused so many scientists and so many Christians to reject the miracles of the Bible, and then give up, one after another, every vital truth of Christianity. They finally cease to pray and sunder the tie that binds them to their Heavenly Father. [37]

Miracles Possible with God

A miracle should not be a stumbling block to any one. It raises but three questions:

First: Could God perform a miracle? Yes, the God who created the universe can do anything He wants to with it. He can temporarily suspend any law that He has made or He may employ higher laws that we do not understand.

Second: Would God perform a miracle? To answer that question in the negative one would have to know more about

God's plans and purposes than a finite mind can know, and yet some are so wedded to evolution that they deny that God would perform a miracle merely because a miracle is inconsistent with evolution.

If we believe that God could perform a miracle and desired to do so, we are prepared to consider with open mind the third question, namely — did God perform the miracles recorded in the Bible? The same evidence that establishes the authority of the Bible establishes the truth of the record of miracles performed.

Now let me read to the honorable court and to you, gentlemen of the jury, one of the most pathetic confessions that has come to my notice. [38] George John Romanes, a distinguished biologist, sometimes called the successor of Darwin, was prominent enough to be given extended space in both the *Encyclopedia Britannica* and the *Encyclopedia Americana*. Like Darwin, he was reared in the orthodox faith, and like Darwin, was led away from it by evolution (see *Thoughts on Religion*, page 180). For twenty-five years he could not pray. Soon after he became an agnostic, he wrote a book entitled, *A Candid Explanation of Theism*, publishing it under an assumed name, "Physicus." In this book (see page 29, *Thoughts on Religion*), he says:

> "And forasmuch as I am far from being able to agree with those who affirm that the twilight doctrine of the 'new faith' is a desirable substitute for the waning splendor of 'the old,' I am not ashamed to confess that with this virtual negation of God the universe to me has lost its soul of loveliness; and although from henceforth the precept to 'work while it is day' will doubtless but gain an intensified force from the terribly intensified meaning of the words that 'the night cometh when no man can work,' yet when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which

> once was mine, and the lonely mystery of existence as now I find it — at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible." [39]

Do these evolutionists stop to think of the crime they commit when they take faith out of the hearts of men and women and lead them out into a starless night? What pleasure can they find in robbing a human being of "the hallowed glory of that creed" that Romanes once cherished, and in substituting "the lonely mystery of existence" as he found it? Can the fathers and mothers of Tennessee be blamed for trying to protect their children from such a tragedy?

If anyone has been led to complain of the severity of the punishment that hangs over the defendant, let him compare this crime and its mild punishment with the crimes for which a greater punishment is prescribed. What is the taking of a few dollars from one in day or night in comparison with the crime of leading one away from God and away from Christ?

"Offending" the Little Ones

Shakespeare regards the robbing one of his good name as much more grave than the stealing of his purse. But we have a higher authority than Shakespeare to invoke in this connection. He who spake as never man spake, thus describes the crimes that are committed [40]

against the young. "It is impossible but that offences will come: but woe unto him through whom they come. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."

Christ did not overdraw the picture. Who is able to set a price upon the life of a child — a child into whom a mother has poured her life and for whom a father has labored? What

may a noble life mean to the child itself, to the parents, and to the world?

And it must be remembered that we can measure the effect on only that part of life which is spent on earth; we have no way of calculating the effect on that infinite circle of life of which existence here is but a small arc. The soul is immortal and religion deals with the soul; the logical effect of the evolutionary hypothesis is to undermine religion and thus affect the soul. I recently received a list of questions that were to be discussed in a prominent Eastern school for women. The second question in the list read, "Is religion an obsolescent function that should be allowed to atrophy quietly, without arousing the passionate prejudice of outworn superstition?" The real attack of evolution, it will be seen, is not [41] upon orthodox Christianity, or even upon Christianity, but upon religion — the most basic fact in man's existence and the most practical thing in life.

"Higher" Culture and Unbelief

But I have some more evidence of the effect of evolution upon the life of those who accept it and try to harmonize their thought with it.

James H. Leuba, a Professor of Psychology at Bryn Mawr College, Pennsylvania, published a few years ago, a book entitled *Belief in God and Immortality*. In this book he relates how he secured the opinions of scientists as to the existence of a personal God and a personal immortality. He used a volume entitled *American Men of Science*, which, he says, included the names of "practically every American who may properly be called a scientist." There were fifty-five hundred names in the book. He selected one thousand names as representative of the fifty-five hundred, and addressed them personally. Most of them, he said, were teachers in schools of higher learning. The names were kept confidential. Upon the answers

received, he asserts that over half of them doubt or deny the existence of a personal [42] God and a personal immortality, and he asserts that unbelief increases in proportion to prominence, the percentage of unbelief being greatest among the most prominent. Among biologists, believers in a personal God numbered less than thirty-one per cent. while believers in a personal immortality numbered only thirty-seven per cent.

He also questioned the students in nine colleges of high rank and from one thousand answers received, ninety-seven per cent of which were from students between eighteen and twenty, he found that unbelief increased from fifteen per cent in the Freshman class up to forty to forty-five per cent among the men who graduated. On page 280 of this book, we read, "The students' statistics show that young people enter college, possessed of the beliefs still accepted, more or less perfunctorily, in the average home of the land, and gradually abandon the cardinal Christian beliefs." This change from belief to unbelief he attributes to the influence of the persons "of high culture under whom they studied."

The people of Tennessee have been patient enough; they acted none too soon. How can they expect to protect society, and even the Church, from the deadening influence of agnosticism [43] and atheism if they permit the teachers employed by taxation to poison the minds of the youth with this destructive doctrine? And remember that the law has not heretofore required the writing of the word "poison" on poisonous doctrines. The bodies of our people are so valuable that druggists and physicians must be careful to properly label all poisons; why not be as careful to protect the spiritual life of our people from the poisons that kill the soul?

There is a test that is sometimes used to ascertain whether one suspected of mental infirmity is really insane. He is put into a tank of water and told to dip the tank dry while

a stream of water flows into the tank. If he has not sense enough to turn off the stream, he is adjudged insane. Can parents justify themselves if, knowing the effect of belief in evolution, they permit irreligious teachers to inject skepticism and infidelity into the minds of their children?

The Effect of Bad Doctrine

Do bad doctrines corrupt the morals of students? We have a case in point. Mr. Darrow, one of the most distinguished criminal lawyers in our land, was engaged about a year ago in [44] defending two rich men's sons who were on trial for as dastardly a murder as was ever committed. The older one, "Babe" Leopold, was a brilliant student, nineteen years old. He was an evolutionist and an atheist. He was also a follower of Nietzsche, whose books he had devoured and whose philosophy he had adopted. Mr. Darrow made a plea for him, based upon the influence that Nietzsche's philosophy had exerted upon the boy's mind. Here are extracts from his speech:

> "Babe took to philosophy…. He grew up in this way; he became enamoured of the philosophy of Nietzsche. Your honor, I have read almost everything that Nietzsche ever wrote. A man of wonderful intellect; the most original philosopher of the last century. A man who made a deeper imprint on philosophy than any other man within a hundred years, whether right or wrong. More books have been written about him than probably all the rest of the philosophers in a hundred years. More college professors have talked about him. In a way, he has reached more people, and still he has been a philosopher of what we might call the intellectual cult.
>
> "He wrote one book called *Beyond the Good and Evil*, which was a criticism of all moral precepts, as we understand them, and a treatise that the

intelligent man was beyond good and evil, that the laws for good and the laws for evil did not apply to anybody who approached the superman. He wrote on the will to power. [45]

"I have just made a few short extracts from Nietzsche that show the things that he (Leopold) has read, and these are short and almost taken at random. It is not how this would affect you. It is not how it would affect me. The question is, how it would affect the impressionable, visionary, dreamy mind of a boy — a boy who should never have seen it — too early for him.

"Here is what Nietzsche says : 'Why so soft, oh, my brethren? Why so soft, so unresisting and yielding? Why is there so much disavowal and abnegation in your heart? Why is there so little fate in your looks? For all creators are hard and it must seem blessedness unto you to press your hand upon millenniums and upon wax. This new table, oh, my brethren, I put over you: Become hard. To be obsessed by moral consideration presupposes a very low grade of intellect. We should substitute for morality the will to our own end, and consequently to the means to accomplish that. A great man, a man whom nature has built up and invented in a grand style, is colder, harder, less cautious and more free from the fear of public opinion. He does not possess the virtues which are compatible with respectability, with being respected, nor any of those things which are counted among the virtues of the herd.'

"The superman, a creation of Nietzsche, has permeated every college and university in the civilized world. There is not any university anywhere where the professor is not familiar with Nietzsche, not one. … Some believe it and some do not believe it. Some read it as I do and take it as a theory, a dream, a vision, mixed with good and bad, but not in any way related to [46] human life. Some

> take it seriously. … There is not a university in the world of any high standing where the professors do not tell you about Nietzsche and discuss him, or where the books are not there.
>
> "If this boy is to blame for this, where did he get it? Is there any blame attached because somebody took Nietzsche's philosophy seriously and fashioned his life up on it? And there is no question in this case but what that is true. Then who is to blame? The university would be more to blame than he is; the scholars of the world would be more to blame than he is. The publishers of the world … are more to blame than he is. Your honor, it is hardly fair to hang a nineteen-year-old boy for the philosophy that was taught him at the university. It does not meet my ideas of justice and fairness to visit upon his head the philosophy that has been taught by university men for twenty-five years."

In fairness to Mr. Darrow, I think I ought to quote two more paragraphs. After this bold attempt to excuse the student on the ground that he was transformed from a well-meaning youth into a murderer by the philosophy of an atheist, and on the further ground that this philosophy was in the libraries of all the colleges and discussed by the professors — some adopting the philosophy and some rejecting it — on these two grounds, he denies that the boy should be held responsible for the taking of human life. He charges that the scholars in [47] the universities were more responsible than the boy, and that the universities were more responsible than the boy, because they furnished such books to the students, and then he proceeds to exonerate the universities and the scholars, leaving nobody responsible. Here is Mr. Darrow's language:

> "Now, I do not want to be misunderstood about this. Even for the sake of saving the lives of my clients, I do not want to be dishonest and tell the

> court something that I do not honestly think in this case. I do not think that the universities are to blame. I do not think they should be held responsible. I do think, however, that they are too large, and that they should keep a closer watch, if possible, upon the individual.
>
> "But you cannot destroy thought because, forsooth, some brain may be deranged by thought. It is the duty of the university, as I conceive it, to be the great storehouse of the wisdom of the ages, and to have its students come there and learn and choose. I have no doubt but what it has meant the death of many; but that we cannot help."

A Sinister Flower

This is a damnable philosophy, and yet it is the flower that blooms on the stalk of evolution. Mr. Darrow thinks the universities are in duty bound to feed out this poisonous stuff to their students, and when the students become [48] stupefied — by it and commit murder, neither they nor the universities are to blame. I am sure, your honor and gentlemen of the jury, that you agree with me when I protest against the adoption of any such a philosophy in the state of Tennessee. A criminal is not relieved from responsibility merely because he found Nietzsche's philosophy in a library which ought not to contain it. Neither is the university guiltless if it permits such corrupting nourishment to be fed to the souls that are entrusted to its care. But, go a step farther, would the State be blameless if it permitted the universities under its control to be turned into training schools for murderers? When you get back to the root of this question, you will find that the legislature not only had a right to protect the students from the evolutionary hypothesis but was in duty bound to do so.

While on this subject, let me call your attention to another proposition embodied in Mr. Darrow's speech. He said that Dicky Loeb, the younger boy, had read trashy novels, of the

blood-and-thunder sort. He even went so far as to commend an Illinois statute which forbids minors reading stories of crime. Here is what Mr. Darrow said: [49]

> "We have a statute in this State, passed only -ast year, if I recall it, which forbids minors reading story of crime. Why? There is only one reason; because the legislature in its wisdom thought it would have a tendency to produce these thoughts and this life in the boys who read them."

If Illinois can protect her boys, why cannot this State protect the boys of Tennessee? Are the boys of Illinois any more precious than yours?

But to return to the philosophy of an evolutionist. Mr. Darrow said : "I say to you seriously that the parents of Dicky Loeb are more responsible than he, and yet few boys had better parents." … Again, he says, "I know that one of two things happened to this boy; that this terrible crime was inherent in his organism, and came from some ancestor, or that it came through his education and his training after he was born." He thinks the boy was not responsible for anything; his guilt was due, according to this philosophy, either to heredity or to environment.

But let me complete Mr. Darrow's philosophy based on evolution. He says: "I do not know what remote ancestor may have sent down the seed that corrupted him, and I do not know through how many ancestors it may have [50] passed until it reached Dicky Loeb. All I know is, it is true, and there is not a biologist in the world who will not say I am right."

Psychologists, who build upon the evolutionary hypothesis, teach that man is nothing but a bundle of characteristics inherited from brute ancestors. That is the philosophy which Mr. Darrow applied in this celebrated criminal case. "Some remote ancestor — he does not know how remote — "sent down the seed that corrupted him." You cannot punish the

ancestor—he is not only dead but, according to the evolutionists, he was a brute and may have lived a million years ago. And he says that all the biologists agree with him — no wonder so small a proportion of the biologists, according to Leuba, believe in a personal God.

This is the quintessence of evolution, distilled for us by one who follows that doctrine to its logical conclusion. Analyze this dogma of darkness and death. Evolutionists say that back in the twilight of life a beast, name and nature unknown, planted a murderous seed and that the impulse that originated in that seed throbs forever in the blood of the brute's descendants, inspiring killings innumerable, for which the murderers are not responsible because coerced by a fate fixed by the laws of [51] heredity! It is an insult to reason and shocks the heart. That doctrine is as deadly as leprosy; it may aid a lawyer in a criminal case, but it would, if generally adopted, destroy all sense of responsibility and menace the morals of the world. A brute, they say, can predestine a man to crime, and yet they deny that God incarnate in the flesh can release a human being from this bondage or save him from ancestral sins. No more repulsive doctrine was ever proclaimed by mail; if all the biologists of the world teach this doctrine—as Mr. Darrow says they do—then may heaven defend the youth of our land from their impious babblings.

Evolution Promotes Trifling Speculation

Our third indictment against evolution is that it diverts attention from pressing problems of great importance to trifling speculation. While one evolutionist is trying to imagine what happened in the dim past, another is trying to pry open the door of the distant future. One recently grew eloquent over ancient worms, and another predicted that seventy-five thousand years hence everyone will be bald and toothless. Both those who endeavor to clothe our remote ancestors with hair and those who [52] endeavor to remove the hair from the

heads of our remote descendants ignore the present with its imperative demands. The science of "How to Live" is the most important of all the sciences. It is desirable to know the physical sciences, but it is necessary to know how to live. Christians desire that their children shall be taught all the sciences, but they do not want them to lose sight of the Rock of Ages while they study the age of the rocks; neither do they desire them to become so absorbed in measuring the distance between the stars that they will forget Him who holds the stars in His hand.

While not more than two per cent of our population are college graduates, these, because of enlarged powers, need a "Heavenly Vision" even more than those less learned, both for their own restraint and to assure society that their enlarged powers will be used for the benefit of society and not against the public welfare.

Evolution is deadening the spiritual life of a multitude of students. Christians do not desire less education, but they desire that religion shall be entwined with learning so that our boys and girls will return from college with their hearts aflame with love of God and love [53] of fellow-men, and prepared to lead in the altruistic work that the world so sorely needs. The cry in the business world, in the industrial world, in the professional world, in the political world — even in the religious world — is for consecrated talents — for ability plus a passion for service.

Evolution Chills Enthusiasm

Our fourth indictment against the evolutionary hypothesis is that, by paralyzing the hope of reform, it discourages those who labor for the improvement of man's condition. Every upward-looking man or woman seeks to lift the level upon which mankind stands, and they trust that they will see beneficent changes during the brief span of their own lives. Evolu-

tion chills their enthusiasm by substituting aeons for years. It obscures all beginnings in the mists of endless ages. It is represented as a cold and heartless process, beginning with time and ending in eternity, and acting so slowly that even the rocks cannot preserve a record of the imaginary changes through which it is credited with having carried an original germ of life that appeared sometime from somewhere. Its only program for man is scientific breeding, a system under which a few [54]

supposedly superior intellects, self-appointed, would direct the mating and the movements of the mass of mankind—an impossible system ! Evolution, disputing the miracle, and ignoring the spiritual in life, has no place for the regeneration of the individual. It recognizes no cry of repentance and scoffs at the doctrine that one can be born again.

It is thus the intolerant and unrelenting enemy of the only process that can redeem society through the redemption of the individual. An evolutionist would never write such a story as "The Prodigal Son"; it contradicts the whole theory of evolution. The two sons inherited from the same parents and, through their parents, from the same ancestors, proximate and remote. And these sons were reared at the same fireside and were surrounded by the same environment during all the days of their youth; and yet they were different. If Mr. Darrow is correct in the theory applied to Loeb, namely, that his crime was due either to inheritance or to environment, how will he explain the difference between the elder brother and the wayward son? The evolutionist may understand from observation, if not by experience, even though he cannot explain, why one of these boys was guilty of every immorality, squandered [55] the money that the father had laboriously earned, and brought disgrace upon the family name; but his theory does not explain why a wicked young man underwent a change of heart, confessed his sin, and begged for forgiveness. And because the evolutionists cannot understand this

fact, one of the most important in the human life, he cannot understand the infinite love of the Heavenly Father who stands ready to welcome home any repentant sinner, no matter how far he has wandered, how often he has fallen, or how deep he has sunk in sin.

Your honor has quoted from a wonderful poem written by a great Tennessee poet, Walter Malone. I venture to quote another stanza which puts into exquisite language the new opportunity which a merciful God gives to every one who will turn from sin to righteousness.

"Though deep in mire,
wring not your hands and weep;
I lend my arm to all who say, 'I can.'
No shame-faced outcast ever sank so deep
But he might rise and be again a man."

There are no lines like these in all that evolutionists have ever written. Darwin says that science has nothing to do with the Christ who [56] taught the spirit embodied in the words of Walter Malone, and yet this spirit is the only hope of human progress. A heart can be changed in the twinkling of an eye and a change in the life follows a change in the heart. If one heart can be changed, it is possible that many hearts can be changed, and if many hearts can be changed it is possible that all hearts can be changed — that a world can be born in a day. It is this fact that inspires all who labor for man's betterment. It is because Christians believe in individual regeneration and in the regeneration of society through the regeneration of individuals that they pray, "Thy kingdom come, Thy will be done in earth as it is in heaven." Evolution makes a mockery of the Lord's Prayer!

To interpret the words to mean that the improvement desired must come slowly through unfolding ages, — a process with which each generation could have little to do — is to defer hope, and hope deferred maketh the heart sick.

Evolution Would Eliminate Love

Our fifth indictment of the evolutionary hypothesis is that, if taken seriously and made the basis of a philosophy of life, it would eliminate [57] love and carry man back to a struggle of tooth and claw. The Christians who have allowed themselves to be deceived into believing that evolution is a beneficent, or even a rational process, have been associating with those who either do not understand its implications or dare not avow their knowledge of these implications. Let me give you some authority on this subject. I will begin with Darwin, the high priest of evolution, to whom all evolutionists bow.

On pages 149 and 150, in *The Descent of Man*, already referred to, he says:

> "With savages, the weak in body or mind are soon eliminated; and those that survive commonly exhibit a vigorous state of health. We civilized men, on the other hand, do our utmost to check the process of elimination; we build asylums for the imbecile, the maimed, and the sick; we institute poor laws; and our medical men exert their utmost skill to save the life of everyone to the last moment. There is reason to believe that vaccination has preserved thousands who from a weak constitution would formerly have succumbed to smallpox. Thus the weak members of civilized society propagate their kind. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man. It is surprising how soon a want of care, or care wrongly directed, leads to the degeneration of a domestic race; but, excepting in the case of man himself, [58] hardly anyone is so ignorant as to allow his worst animals to breed.
>
> "The aid which we feel impelled to give to the helpless is mainly an incidental result of the instinct of sympathy, which was originally acquired as part of the social instincts, but subsequently

> rendered, in the manner previously indicated, more tender and more widely diffused. Now could we check our sympathy, even at the urging of hard reason, without deterioration in the noblest part of our nature? … We must therefore bear the undoubtedly bad effects of the weak surviving and propagating their kind."

Darwin reveals the barbarous sentiment that runs through evolution and dwarfs the moral nature of those who become obsessed with it. Let us analyze the quotation just given. Darwin speaks with approval of the savage custom of eliminating the weak so that only the strong will survive and complains that "we civilized men do our utmost to check the process of elimination." How inhuman such a doctrine as this! He thinks it injurious to "build asylums for the imbecile, the maimed, and the sick," or to care for the poor. Even the medical men come in for criticism because they "exert their utmost skill to save the life of everyone to the last moment." And then note his hostility to vaccination because it has "preserved thousands who, from a weak constitution [59] would, but for vaccination, have succumbed to smallpox!" All of the sympathetic activities of civilized society are condemned because they enable "the weak members to propagate their kind." Then he drags mankind down to the level of the brute and compares the freedom given to man unfavorably with the restraint that we put on barnyard beasts.

The second paragraph of the above quotation shows that his kindly heart rebelled against the cruelty of his own doctrine. He says that we "feel impelled to give to the helpless," although he traces it to a sympathy which he thinks is developed by evolution; he even admits that we could not check this sympathy "even at the urging of hard reason, without deterioration of the noblest part of our nature." "We must therefore bear" what he regards as "the undoubtedly bad effects of the weak surviving and propagating their kind." Could any doctrine be more destructive of civilization? And

what a commentary on evolution! He wants us to believe that evolution develops a human sympathy that finally becomes so tender that it repudiates the law that created it and thus invites a return to a level where the extinguishing of pity and sympathy [60] will permit the brutal instincts to again do their progressive (?) work!

"Evolution is a Bloody Business"

Let no one think that this acceptance of barbarism as the basic principle of evolution died with Darwin. Within three years a book has appeared whose author is even more frankly brutal than Darwin. The book is entitled *The New Decalogue of Science* and has attracted wide attention. One of our most reputable magazines has recently printed an article by him defining the religion of a scientist. In his preface he acknowledges indebtedness to twenty-one prominent scientists and educators, nearly all of them "doctors" and "professors." One of them, who has recently been elevated to the head of a great state university, read the manuscript over twice "and made many invaluable suggestions." The author describes Nietzsche who, according to Mr. Darrow, made a murderer out of Babe Leopold, as "the bravest soul since Jesus." He admits that Nietzsche was "gloriously wrong," not certainly, but "perhaps," "in many details of technical knowledge," but he affirms that Nietzsche was "gloriously right in his fearless questioning of the universe and of his own soul." [61]

In another place, the author says, "Most of our morals today are jungle products," and then he affirms that "it would be safer, biologically, if they were more so now." After these two samples of his views, you will not be surprised when I read you the following (see page 34):

> "Evolution is a bloody business, but civilization tries to make it a pink tea. Barbarism is the only process by which man has ever organically progressed, and civilization is the only process

> by which he has ever organically declined. Civilization is the most dangerous enterprise upon which man ever set out. For when you take man out of the bloody, brutal, but beneficent, hand of natural selection you place him at once in the soft, perfumed, daintily gloved, but far more dangerous, hand of artificial selection. And, unless you call science to your aid and make this artificial selection as efficient as the rude methods of nature, you bungle the whole task."

This aspect of evolution may amaze some of the ministers who have not been admitted to the inner circle of the iconoclasts whose theories menace all the ideals of civilized society. Do these ministers know that "evolution is a bloody business"? Do they know that "barbarism [62] is the only process by which man has ever organically progressed"? And that "civilization is the only process by which he has ever organically declined"? Do they know that "the bloody, brutal hand of natural selection" is "beneficent" ? And that the "artificial selection" found in civilization is "dangerous"? What shall we think of the distinguished educators and scientists who read the manuscript before publication and did not protest against this pagan doctrine?

Kidd on Darwin and Nietzsche

To show that this is a world-wide matter, I now quote from a book issued from the press in 1918, seven years ago. The title of the book is *The Science of Power*, and its author, Benjamin Kidd, being an Englishman, could not have had any national prejudice against Darwin. On pages 46 and 47 we find Kidd's interpretation of evolution:

> "Darwin's presentation of the evolution of the world as the product of natural selection in never-ceasing war — as a product, that is to say, of a struggle in which the individual efficient in the fight for his own interests was always the winning

> type — touched the profoundest depths of the psychology of the West. The idea seemed to present the whole order of progress in the [63] world as the result of a purely mechanical and materialistic process resting on force. In so doing it was a conception which reached the springs of that heredity born of the unmeasured ages of conquest out of which the Western mind has come. Within half a century *The Origin of Species* had become the bible of the doctrine of the omnipotence of force."

Kidd goes so far as to charge that "Nietzsche's teaching represented the interpretation of the popular Darwinism delivered with the fury and intensity of genius." And Nietzsche, be it remembered, denounced Christianity as the "doctrine of the degenerate," and democracy as "the refuge of weaklings."

Kidd says that Nietzsche gave Germany the doctrine of Darwin's efficient animal in the voice of his superman, and that Bernhardi and the military textbooks in due time gave Germany the doctrine of the superman translated into the national policy of the super-state aiming at the world power. (Page 67.)

And what else but the spirit of evolution can account for the popularity of the selfish doctrine, "Each one for himself, and the devil take the hindmost," that threatens the very existence of the doctrine of brotherhood.

In 1900 — twenty-five years ago — while an International Peace Congress was in session in [64] Paris, the following editorial appeared in *L'Univers*:

> "The spirit of peace has fled the earth because evolution has taken possession of it. The plea for peace in past years has been inspired by faith in the divine nature and the divine origin of man; men were then looked upon as children of one

> Father, and war, therefore, was fratricide. But now that men are looked upon as children of apes, what matters it [sic: is] whether they are slaughtered or not?"

When there is poison in the blood, no one knows on what part of the body it will break out, but we can be sure that it will continue to break out until the blood is purified. One of the leading universities of the South (I love the State too well to mention its name) publishes a monthly magazine entitled *Journal of Social Forces*. In the January issue of this year, a contributor has a lengthy article on *Sociology and Ethics*, in the course of which he says:

> "No attempt will be made to take up the matter of the good or evil of sexual intercourse among humans aside from the matter of conscious procreation, but as an historian, it might be worth while to ask the exponents of the impurity complex to explain the fact that, without exception, the great periods of cultural afflorescence have been those characterized by a large [65] amount of freedom in sex-relations, and that those of the greatest cultural degradation and decline have been accompanied with greater sex repression and purity."

No one charges or suspects that all or any large percentage of the advocates of evolution sympathize with this loathsome application of evolution to social life, but is worth while to inquire why those in charge of a great institution of learning allow such filth to be poured out for the stirring of the passions of its students.

Just one more quotation: *The Southeastern Christian Advocate* of June 25, 1925, quotes five eminent college men of Great Britain as joining in an answer to the question, "Will civilization survive?" Their reply is as follows:

> "The greatest danger menacing our civilization is the abuse of the achievements of science. Mastery over the forces of nature has endowed the twentieth-century man with a power which he is not fit to exercise. Unless the development of morality catches up with the development of technique, humanity is bound to destroy itself." [66]

Science Not a Teacher of Morals

Can any Christian remain indifferent? Science needs religion to direct its energies and to inspire with lofty purpose those who employ the forces that are unloosed by science. Evolution is at war with religion because religion is supernatural; it is, therefore, the relentless foe of Christianity, which is a revealed religion.

Let us, then, hear the conclusion of the whole matter. Science is a magnificent material force, but it is not a teacher of morals. It can perfect machinery, but it adds no moral restraints to protect society from the misuse of the machine. It can also build gigantic intellectual ships, but it constructs no moral rudders for the control of storm-tossed human vessels. It not only fails to supply the spiritual element needed but some of its unproven hypotheses rob the ship of its compass and thus endanger its cargo.

In war, science has proven itself an evil genius; it has made war more terrible than it ever was before. Man used to be content to slaughter his fellowmen on a single plane — the earth's surface. Science has taught him to go down into the water and shoot up from below, [67] and to go up into the clouds and shoot down from above, thus making the battlefield three times as bloody as it was before; but science does not teach brotherly love. Science has made war so hellish that civilization was about to commit suicide; and now we are told that newly discovered instruments of destruction

will make the cruelties of the late war seem trivial in comparison with the cruelties of wars that may come in the future. If civilization is to be saved from the wreckage threatened by intelligence not consecrated by love, it must be saved by the moral code of the meek and lowly Nazarene. His teachings, and His teachings alone, can solve the problems that vex the heart and perplex the world.

The world needs a Saviour more than it ever did before, and there is only one "Name under heaven given among men whereby we must be saved." It is this Name that evolution degrades, for, carried to its logical conclusion, it robs Christ of the glory of a virgin birth, of the majesty of His deity and mission, and of the triumph of His resurrection. It also disputes the doctrine of the atonement. [68]

The Issue — God or Baal

It is for the jury to determine whether this attack upon the Christian religion shall be permitted in the public schools of Tennessee by teachers employed by the State and paid out of the public treasury. This case is no longer local; the defendant ceases to play an important part. The case has assumed the proportions of a battle-royal between unbelief that attempts to speak through so-called science and the defenders of the Christian faith, speaking through the Legislators of Tennessee. It is again a choice between God and Baal; it is also a renewal of the issue in Pilate's court. In that historic trial — the greatest in history — force, impersonated by Pilate, occupied the throne. Behind it was the Roman Government, mistress of the world, and behind the Roman Government were the legions of Rome. Before Pilate, stood Christ, the Apostle of Love. Force triumphed; they nailed Him to the tree and those who stood around mocked and jeered and said, "He is dead." But from that day the power of Caesar waned and the power of Christ increased. In a few centuries

the Roman Government was gone and its legions forgotten; while the crucified and risen Lord has [69] become the greatest fact in history and the growing Figure of all time.

Force and Love Meet Face to Face

Again force and love meet face to face, and the question, "What shall I do with Jesus?" must be answered. A bloody, brutal doctrine — evolution demands, as the rabble did nineteen hundred years ago, that He be crucified. That cannot be the answer of this jury representing a Christian State and sworn to uphold the laws of Tennessee. Your answer will be heard throughout the world; it is eagerly awaited by a praying multitude. If the law is nullified, there will be rejoicing wherever God is repudiated, the Saviour scoffed at and the Bible ridiculed. Every unbeliever of every kind and degree will be happy. If, on the other hand, the law is upheld and the religion of the school children protected, millions of Christians will call you blessed and, with hearts full of gratitude to God, will sing again that grand old song of triumph:

"Faith of our fathers, living still,
In spite of dungeon, fire and sword;
O how our hearts beat high with joy
Whene'er we hear that glorious word
— Faith of our fathers — holy faith;
We will be true to thee till death!"
[70]

[71]

Address Delivered at the Funeral Service of William Jennings Bryan

Rev. Joseph R. Sizoo
Pastor, New York Avenue Presbyterian Church,
Washington, D. C.

SOME years ago — it seems but yesterday — Mr. Bryan delivered a lecture to a group of some five hundred students in a mid-Western college. His theme was *The Value of an Ideal.* He spoke with that amazing clarity which so characterized all his addresses, not only of the place of an ideal in life, but also of the various ideals which men may hold, and then that highest of all ideals — Christian service.

How profoundly he moved that group of young men Mr. Bryan never knew. There was one student in that audience for whom it changed the whole program of his life. This student was a freshman at college that year, with the plan of preparing for some professional career. The plea for Chris-

tian service, made by this great heart of faith, never left him, and following that urge he later entered the Christian ministry.

I was that student. The stirring plea marked [72] the beginning of a whole new attitude of life and I bring my testimony to the memory of a man who never knew how greatly he had changed that life. Surely it is unique that, as he lies here dead among us, I should bear my witness to his influence in this most solemn hour.

The World's Need of Men of Faith

How strange are the ways of God, and how otherwise from our desires! Had it been given to us to control the affairs of life, how different would it have been! Earth can ill spare such a noble soul as that of William Jennings Bryan. His ability was so striking; his sincerity was so genuine; his personality was so winsome, and his faith so serene, that we had hoped to have him longer with us. We seemed to need him so. But God willed otherwise; and "until the daybreak and the shadows flee away" we reverently kneel in submission and say, "Father, Thy will be done."

The end came quickly. Mr. Bryan did not suffer; he did not know pain. A merciful Providence guarded over that hour. Serenely and in the home of a friend, he made his last great venture of faith on the first day of the week which, to the Christian, is the unforgettable symbol of the Resurrection.

To this broken family circle, whose days have so suddenly and sadly been turned to sorrow and loneliness, the sympathy and prayers of the nation go out. We commend them to the Good Shepherd who keepeth watch over His own. We cannot trace the way along which the Almighty One doth move; but we can always say that God is love, He is too great to fail us in this [73] hour of need and He is too good to let us drift along alone.

To our dear friends I say, you sorrow not alone. Somehow, you must be sustained by the innumerable prayers of the people of the land who are kneeling today, as it were, at the hearthstone of your broken home. When the golden bowl is broken and the silver cord is loosed, we pause, we wonder, we weep; but God doeth all things well and you may abide in the promise that underneath and round about you are His everlasting arms.

We talk about unfulfilled dreams and uncompleted lives and broken circles; but with God there is no unfinished life and there are no broken circles. Jesus — dead at thirty-three — cried out exultantly from the Cross : "It is finished." So is every life that follows God's will.

When is a life finished? When the seed of its influence has dropped into the lives of others, enriching them. A life is finished when other lives are lit up by it, and walk in its strength. A life is finished when those around it have caught the splendor of its power and live happier, nobler and truer.

If that be true, then this great heart lived a finished life. The heritage of his life may take long to measure. Multitudes have caught the splendor of it and lived by its guiding light.

An Unsullied Public Life

It is to rehearse this splendor that we have come today. Praise or blame do not affect him now. They never disturbed his convictions. He was far above all that while on earth, and he is [74] far beyond all that now. Nothing we say or do, can in any way add or detract from him. It is for us to see again the glory of his life and heed its heritage.

There was a threefold splendor about this noble man which will ever challenge those who have lived in his day and who are to "carry on" in the days to come.

First: He had a capacity for noble living. He was a man with an upturned face and an upward life. His life was an open book beyond all reproach. His character was unsullied to the very end.

You can turn the searchlight of critical publicity on any page of his past through all manner of personal and political fortunes and not one page is smutted or soiled or stained. There was no shadow of self-seeking or gain in him. There was no skeleton in the closet of his years. You do not have to tread softly over any episode of his life.

Friend and foe call him a man whose great concern was the cause he espoused, and to those causes he came with clean hands and a pure heart. Not only for what he said but for what he was, will his name be treasured.

It was because of this unsullied life that he held the confidence and the affection of the nation for more than thirty years. So often does one hear it said that men in public life and leadership are inspired by sinister motives, by ulterior ambitions, by self-aggrandizement, that he may well question the good intentions of every one who aspires to serve his country. Then God shows us a man like this, to give that philosophy the lie, a man "whom the lust of office could not [75] buy and whom the spoils of office could not kill."

His upstanding integrity, his high sense of honor, his devotion to duty, his sense of gratitude, his remembrance of the humblest, his freedom from all cant, make his life an inspiration and a challenge to all the nation. Like so many great hearts of earth, and like his Master, he met hate without bitterness, defeat without vengeance, ill-thought with forgiving love, and misunderstanding with charity.

Oh, ye who mourn and are left stranded upon the shore of Time, what a comfort and what a heritage is yours! Death takes many things from us. Truly, he is the great destroyer!

But one thing, thank God, death can never take away from you, and that is the imperishable memory of this great American's fine manliness, courage and humble sincerity. He did not live in vain. Thousands are made better because he passed this way.

His Unfaltering Faith in God

Second: He had a deep capacity for love. He was a great friend and never played fast and loose with friendship. Some men are not big enough to *have* friends because they are not big enough to *be* friends; but not so with him. Political opposition never lost him personal friendships. His love was genuine with rich and poor alike; it knew no order, breed or birth. Differing from men who held contrary convictions, he still held them within the grasp of lifelong affection.

But his capacity for love reached beyond the border of the individual. He did not live like a [76] star apart from his fellow-men. He always spoke with, and of, and for, the people. He was not only an architect but also the builder of a better world.

He never lost sight of humanity. His heart beat and his pulse throbbed for the needs of his fellows. He kept many a weary vigil on the hilltop of the world, wondering what might be done to help, never resting till the crown of thorns had been lifted and the golden crown of happiness and peace put in its place. It may take decades to measure the urge and hope for peace which he provided for the nation in his day and generation.

His Deep, Unfaltering Faith in God

Third: He had a rich capacity for faith. Any summary of his life, however brief, would be utterly unworthy if it did not bear witness to his unfaltering faith in God. You will never

know this man until you come to know him there. He was essentially a religious man.

He was not disillusioned about the world. He knew its ills and its failures. He was acquainted with its griefs and its heartburnings, he saw its anguish and wan [sic-saw] hopelessness. He saw all this but he also saw that the way out was not by some strange hysterical solution.

How often he said that happiness would be restored, prosperity beat again with its angel wings and peace come with its eternal abiding, when men come back to the simple, elemental forces of life like honesty, reverence and faith in God. Not by the *pronunciamentoes* of plenipotentiaries, not by legislative enactment alone, [77] but only as men climb the storm-swathed sides of Sinai and hear again the voice, "Thus saith the Lord God," will prosperity be promoted and peace dawn at last.

Nothing else explains the greatness of this man like the greatness of his faith. That was unchallengeable, irresistible and burned with a quenchless fire. His life was shot through and through with it and in every utterance of his there welled up this constant assurance. His life seemed to be a long unbroken prayer.

Like the Christ he loved and served, who with a scarlet camp-mantle flung contemptuously across his shoulders, crowned with a crown of thorns, carrying His cross to an outlaw's grave, held constantly to the assurance of His Father's presence, so this noble man unto the very end of the day, in success and defeat, lived with an unfaltering faith in a God who never disappointed him.

His hope was eternal and his faith serene. It was a faith that knew no disappointments because it had no ultimate defeat. It was a faith that success could not cloud and that defeat did not dim. He had no misgivings, he feared no inves-

tigations, he compromised with no error because an unchallengeable surety of God crossed every frontier of disappointment and leaped over every chasm of misgiving.

For him faces changed and conditions altered, but the eternal presence of Christ was with him the same yesterday, today and forever. He was sure that "they that put their trust in God shall never be put to shame." [78]

He Rebuilt God's Altar in Day of Doubt

Some day, perhaps, we may see that this was his great contribution to his day and time, and the final heritage that he has left to us. He has rebuilt the altar of faith in God and covered that altar with his very life. It was faith that gave such sweep to his helpful service, such depth to his character. In the last analysis an unsullied life and an unchallengeable faith in God is life's final argument and has no answer.

In a day full of intellectual bewilderment when many Christians are growing uncertain of their convictions, when multitudes have misgivings lest the things they have believed may prove false; in a day when many become obsessed with despair like that of a man who has played his last card and lost, Mr. Bryan grew more sure and his faith more profound.

God be praised for the tonic of this man's trust in God. Would that the cloak of his simple faith might fall upon us all!

He never was disturbed by criticism; he never was distracted by praise, because with the faith of a great prophet he held his course close to God. Say what you will about him, he has rethought and restated for multitudes the meaning of life in terms of God.

For all the saints, who from their labor rest,
Who thee, by faith, before the world confessed,
Thy name, 0 Jesus, be for-ever blest. Alleluia!

What a challenge is such a life to all who falter; what a comfort to all who believe; what [79] an indictment upon all who reject it; what a prophecy of power to all who make it real!

We shall see him again, for such a life cannot die. I like to believe that somewhere in that better country where the sun goes not down, where twilight breaks into eternal dawn, where God wipes away all tears, where there is no pain, and where flowers fade not away, he is still carrying on with the same sweet faith and same noble spirit into an evergrowing fullness and likeness of his God and our God.

The Christian's Victory Over Death

The supreme glory of the Christian faith is in the new meaning it gives to life and the new hope it gives to death. The greatness of life and the hope of death, which the religion of Jesus Christ brings to mankind, will ever stand as the unmatched miracle of the ages.

To ancient peoples, death was a tragedy, a closing of the book, a sealing of the story. Now and then, to be sure, some one came who tried to lift the veil; here and there one expressed a vague supposition. Yet men were afraid. The shroud seemed to end everything. Death was the last chapter and the eternal farewell, the night that has no daybreak.

Men buried their dead with their faces toward the West, for the last sunset had gone over them. On tombs of the dead they carved the skull-and-crossbones. Even among the ancient Hebrews old age was a sign of a particular benevolence, for it meant postponement of the last dread day.

Then came Jesus. He gave the world a new hope and greeted night with a new song saying [80] that dusk will bring daybreak and that at eventide there will be light. When a bro-

ken heart sobbed out its woe to Him, He only replied: "Thy brother is not dead; he will arise again."

When He arose again from the dead and ascended to His Father, He called back over the battlements of heaven to all His followers: "Because I live, ye, too, shall live also." Somewhere beyond, life still runs on without the imperfections and impediments of this life.

We bury our dead with their faces towards the East, for sunrise eternal has broken over their souls where *Nearer, My God, to Thee* is no longer a hymn of hope, but an everlasting experience.

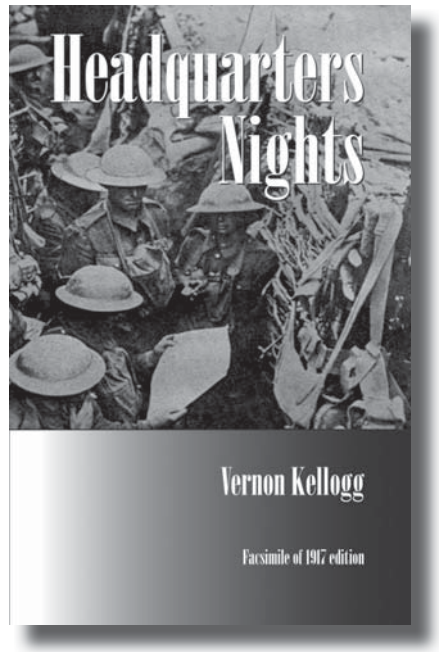
Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.
…
For tho' from out our bourne of Time and Place,
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crost the bar.

God bless and hallow the heritage and memory of William Jennings Bryan.

— Finis —

Headquarters Nights

by Vernon Kellogg



In 1915, Kellogg was a pacifist and humanitarian working with relief organisations in war-torn Europe. By 1917, he wanted war with Germany, pursued to total victory. Headquarters Nights is the story of his conversion.

"And always we talked, and tried to understand one another; to get the other man's point of view, his Weltanshauung."

The Prussians told Kellogg how Darwinism justified war, how nations competed in the struggle for existence, and how war - the ultimate survival of the fittest - was the only means for ensuring civilisation's progress.

Kellogg was shocked. An evolutionary biologist and expert on Darwinism, he knew this reading of Darwin was a corruption. It perverted Darwinism into a doctrine of 'might makes right'. After many long nights arguing with his Prussian hosts, Kellogg concluded there was no reasoning with them. This perversion had too strong a foothold. It created an evil militarism. The expansion of their views had to be resisted with all available force.

Headquarters Nights follows Kellogg's conversion. This was no easy journey. Kellogg's struggles offer an intimate study of one man's transformation from an opponent of all wars into an advocate of one. His conversion will offer insight for modern thinkers about world events today.

Facsimile of 1917 edition | 2009 | ISBN: 978-1-906267-12-4

Euston Grove Press | www.EustonGrove.com

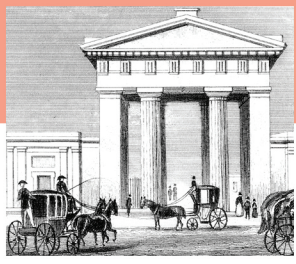
As the Scopes 'Monkey' Trial came to an end in July 1925, William Jennings Bryan expected to deliver the prosecution's closing argument. Procedural tactics by the defence prevented this. The trial ended without the long-awaited climatic moment in front of the world's media.

Five days later, unexpectedly, Bryan died. In their bereavement, supporters focused on Bryan's unspoken words as their last chance to connect with the Great Commoner. A local newspaper editor gave Bryan's text a quick polish, then saw to its speedy publication.

This volume reprints that 1925 material in its entirety, together with a brief historical introduction. Joe Cain is a historian of science at University College London.

Cain, Joe (ed.). 2009. *William Jennings Bryan's Last Message: a reprint of his famous closing arguments for the 1925 Scopes Monkey Trial, undelivered and posthumously published*.

Euston Grove Press
London, UK



ISBN 978-1-906267-16-2